

THRE NOTA.

Ble sermons, made by the godly and famous
Clerke Maister John Calwyn, on
thre severall Mondays in Maye, the yere
1551. upon the Psalm. 46. Teaching vs con-
stantly to cleave vnto Gods truthe in tyme
of aduerstie and trouble, and never to
shunke for any rage of the wicked, but
to suffer all thynges in fayth and
hope in Iesus Chist. Englisched
by William Warde.

DARK-
APRIL



NET, LIGHT.

PRINTED AT LON-

don by Rouland Hall, dwellynge in
Gutter Lane, at the sygn: of the
halfe Egle and the Keye.

1562.

THE PRINTER TO THE
Reader.

H^Ere hast thou good reader thre sermons
preached in the Cittie of Geneua by the
godly and excellent learned man Ma-
ster John Caluin,at such time as there was cer-
taine brutes and rumors that it shoulde be by
the enimies of Christes Gospel,besegged assaul-
ted, and (as they in their furie and rage brig-
ged) turned into Ashes which as they did wel
serue for the comforte and incoraging of the
present hearers in that case and at that tim^e: so
may they also be to the,in what perile or daui-
ger so euer thou shalt be hereafter, wherby al-
so thou maist learne to cast of al presumption
and vaine hope wherwith men abuse and de-
ceyue them selues, and to vnderstande that all
our health and wealth dependeth onely vpon
Gods mere goodnes and mercy , who as he is
alwaies ready to herte and preserue all such as
call vpon him vnfaynedly so will he also be
glorified in the ouerthrowe and destruction
of his enimies, which go about to darken,
hinder, and subuert his trueth, by
their pollicye and
power.

On Sondaye , the

twelveth daye of Maye , the yere
1561 . at after noone.

PSALM E. 45.

God is our refuge and strengthe , a very present helpe and succour in trouble. Therfore wyll we not feare though the earth should be moued, and though the hillies should fall into the myddest of the Sea . Though the waters thereof rage and swelle, and though the mountaynes shake at the tempestle and rylyng thereof.

If every on of vs with him selfe could thynde vpon that whiche he hath feld of gods goodnessse in effect. Certain it is that we shoulde all be fullye resolued to repese our selues in hym, and also in generall we shoulde haue this consideration to seele howe God never sayleth them that cal vpon hym , and trust in him , we shoulde desie ali that the Devill and our enemies can wokre against vs: But oure unkindenesse is cause
2.ii. that

The first sermon.

If we haue felte any notable ayde
froin God in the mornyng worthe
of remembraunce, yf there come ne-
uer so little trouble at night al is for-
gotten , and vanysshed away . And
why ? Because we haue buried that
which soughte alwayes to be before
our eyes, the consideration whereof
myght so assure vs that we shuld be
strong and invincible against al as-
faultes and alarmes. And therfore
haue we more neede to thinke vpon
þ doctrine whiche leadeth vs to that
mark, as the psalme whiche we haue
partlie recited is verye meete . And
aboue al whan god visiteth vs with
troubles which we may see on every
syde, than is it that we must call vp
on him more than at any tyme. But
nowe we maye not tary or loke for
the extreme necessitie, as many doe
that thinke to make their profite of
that whiche they haue heard & read
before. And then when god shal send
them any affliction, they cannot ap-
plye the holy scripture to their vse.
And why ? For it is as yf they had
their weapons rusty or ells cannot
occupie

The first sermon.

occupie them in time and place, soz
asmuche as they haue not loked on
whiche side they ought to handle thē.
So then let vs not tarry as I haue
sayd till we be constrained to p̄oune
the strenght of gods ȳomises, soz to
fight through them against al assaul-
tes and temptations, but let vs adde
thereto rather that god wil not leaue
vs vnp̄ouided, but will arme and
defende vs be tymes, o; ellis the let
halbe in vs. Howe then it is sayde.
That god is our protection and strength, that
he is a helpe which is found in affliction
Vea and is not sound at times, but
euer more, and neuer fallyth. True
it is that the prophet whiche made
this psalme minded to teach ȳ faith-
full that bycause God had already
shewed them they shuld be fully re-
solved to hope alwayes in him. Soz
he speaketh of that whiche the people
already had p̄oued & felt. Soz thys
cause he saith that God hath been
their protegion and strength: but
with all he addeth that he is sounde
in all necessities, and that alwaies.
Soz the wo;de ȳ he vseth signifieth

A. iii.

euen

The first sermon.

even as we saye in our tonge, verye
much or abundantlie. Fynally , as
the Prophete here exhorteth those of
his time to make their profite of the
succour that was gyuen them from
aboue when they were even at their
wittes ende , as they saye , and were
as men amased: as (I saye) he exhorteth
them to hope alwayes for the
like vntill the ende: so, on oure syde,
let vs knowe that the holye Ghoste
spake not for one time , but that at
this daye this doctrine oughte to be
practised of all them that god wil cal
vnder his protection , we are of the
number : Let vs then applye thys
psalme to our profite, and let vs not
doubt but that the holy ghoste pro-
nounceth that we shall synde in god

Gods pro-
tection, be-
logeth not
to the wic-
ked.
the same that the auncient fathers
felt in him. Nowe , it is true that e-
very man can not say god is our pro-
tection, for the vnbeleuers shall ra-
ther feele him contrarie, and it most
needes be that al the elementes and
all creatures, be their enemys, and
that heauen and earthe are the ar-
mies of god to execute his vengeance
vpon

The first sermon;

Upon his enemys. But howe soev-
er it be, if we be well perswaded in
thy^s, that God hath chosen vs for
his people as we haue thereof an in-
fallible testimonye in hys woorde, let
vs content our selfe therewith, and
cast no doubtes at all that he will be
in these dages, as at other times, an
ayde and helpe in affliction.

This woorde affliction is notable and
well spoken, for bycause if we were
aduertised that god will trie vs, and
therfore often times gyueth the bri-
dle to our enemys, we shuld thinke
we were in an earthly paradise, as
they saye. It behoueth then that
we joyne these two thynges toge-
ther, that is, that we shalbe afflicted
beynge of the church and vnder god
des keeping, and that our enemys
shall not cease to set their feete ma-
ny times vpon oure thotes, so that
men shall thinke that they woulde
utterly destroy vs: but in the meane
while god will be our ayde in time.
Thys then is it that we haue to
keepe in mynde vpon thys place,
that it is not symplye spoken that

A.iii.

god

The first sermon.

God wyl succoure alwyses those
that call vpon hym , and that haue
thei refuge vnto him, but this word
affliction is addid to it soz to signifie
that they shal mourne many times
and shal eate the frutes of anguishe
as it is sayde. And on the other syde
that they shal seele that god is prest
and ready to succour them. But yet
this word affliction is in the plurall
number, to declare that whan God
hath once reached out his hand vnto
vs, he will not leaue to doe ever the
like. And so we maye call vpon him
an hundreth thousand times, & spylle
he wil be nygh vnto vs , yea but not
so soone as we wolde as I haue al-
ready sayde . And that also is soz to
consygne the better the erhortation
which is giuen vs vpon this pount,
soz if it had ben sayd that god is our
ayde in due time in any affliccio, and
that it had ben spoken but of one af-
fliction onely, it had ben to bare: but
whā it is said that in al necessities,
in all anguyshes , and in all daun-
gers, god is ready to helpe vs, whan
we haue that, we must gather ther-
of

The first sermon.

of doable doctrine, that is that we can
not escape after we haue suffered
one assault, but that we must syght
it out constantlie al the daies of our
life. And furthermore that we know
that the goodnes of god & his might
and power will never fayle vs, and
that we shall finde therin suche per-
fection, that when we haue ben once
succoured by it, we must hope so much
againe in time to come, yea a
thousand times more whan we shal
haue neede of it. So then therupon
it is sayde, that we will not tremble or
feare though the earth be moued: and though
the bylles should be caried into the myddest
of the sea and though there should be earth-
quakes. Yea though all shoulde be tur-
ned vp side downe though the rockes
shoulde dashe one against another,
and that there shoulde be so greate
violence or dasiger that a man shuld
thinke that the worlde woulde pe-
rishe. Yet wil not we feare. Here the pro-
phet sheweth vs that god is not due
ly honored of vs, and that we shall
not praise his ayde as it is worthy,
onles we deise all that may happen

A. v. unto

The first sermon.

unto vs to the contrary: For marke
wherin we faile grossly and doltish-
ly, that we thinke not we do iniurie
to god, we thinke not that we robbe
him of his honour, whan we trem-
ble & feare at euery alteration and
chaunge. For as soone as there is any
bruit or vplore here beneth, and that
we thinke we are disconfyted. And
whan men skyrmyshe tegyther in
such a sort: they know not that they
do god iniurie most shamefully. And
why? Whan it is sayd that god is al-
mighty, and that he will be our de-
fendour we ought to weygh and con-
sider that which may hinder our sal-
vation, and all that semeth to keepe
him from helping vs. If hereby we
feare whan we are aduertised of the
succour whiche he hath promised vs,
and that in the meane tyme we are
styll vexed with cares & feare above
measure, & that as soone as we hear
any tumult or sturre, and conceyue
anye trouble we thinke by and by,
that there is no more hope, it is as-
muche as ys we sayde, there is no
more a God in heauen for to succour
vs

The first sermon.

vs. True it is þ we will not speake
these same wordes but our faith shal
be as it were beaten downe, wher-
as it shuld resist al that semeth to be
repugnant to the promyses of God.
Whan god saith simply. I will succour
you, what so euer chaunce. If there come
any thing which semeth contrary to
that þ god said, we loke therupon, &
þpon that we fire oure sences. And
loe this is þ cause that god is cleane
forgottē. So then, as many troubles
and misstrisss as we concieve, so ma-
ny blasphemies commit we against
god, by which we diminishe the po-
wer of god, as if we wold pluck him
out of his seat. It is not then with-
out cause that the prophete addeþ
here that þ faithful after thei be per-
swaded þ god will be their aide, yea
in tyme cōuenient he saith that they
will call upon him in affliction. And
what shall this affliction be? he saith
not þ they shall haue their refuge to
God whan they shalbe at their easo
whan theyr enemys saye never a
word unto them neither goe aboute
once to touche them, but it shall be
(saithe he) when tentations shall

Trouble
and afflic-
on prouok-
vs to praye

The first sermon.

be so great, and so horrible, that men
shall thinke that the mountaynes
woulde runne hedlong into the bot-
tome of þ sea. Now I pray you what
a shame shall it be to vs whan we
shalbe amased if th̄e oþre fower men
doe moue oþ. Gurre: It is true that
the prophete vsed here a manner of
speaking which men cal in common
langage excessive, but it is not with
oute measure, which is to instructs
well our faith. But thus much is in
it that he bringeth vs even to a con-
fusion so fearefull, that we cannot
any more make difference betwene
heauen and earth: Let vs put þ case
(saith he) that not onely there is opē
warre, that they strike the dromme
soþ soldiars euery where, mount
artillerie, make al þ preparation, take
up both horsemen and fotemē, that
not onely thys is done but also that
there is muche more than this, that
is, that mountaynes remoue, and
that it semeth that they will fal and
perylle, and that there is nothinge
but gapinge gulfes every where to
swallow vs vp: yet must we be well
assured

The first sermon.

assured cuen then, that god wyl help vs. Nowe then, when it is sayd that we will not feare, it is not that we shalbe inseble neither were it good so. For what shoule become of our trust that we haue in god yf we had no daunger. We muste then feare: but he speaketh of an affoing such as the vnsafethesfull haue: for, in as-much as they rest not in god neither haue tasted of what valme hys promises be , nor prayed vnto hym as they ought, he payeth them as they haue deserued , yis y there nedeth but a leafe of a tree to fal, & loe, they are as men vanyshed away, there is neither sence memoreye nor courage in them , and no man can mytigate their sorowes by any meanes. This is then that whiche the prophet mea-neth brefly to weete that in fearing we shal not be ouer pressed w seare, so that we haue set our stay vpon god and that we haue our refuge to the succour that he hath promised vs, and whiche we ought to haue felt dy-uerse times sauing that our vnkind-nes letted vs to know and to Judge that

The first sermon.

that whiche we perceane as it were
With the sight of the eye. Now ther-
vpon he addeth. That the little stremes,
Shall reiole the citie of god. This is very
notable ys it be vnderstoode as it is.
sufficientlye knownen, but yet there
hath been in it heretofore some ob-
scuritie and darknes, forasmuch as
this place was euill translated for
there was this wod impetuosite or
violence in steade of little stremes &
brookes which runne sweetly with-
out noise so that it semeth almoste y
there is no water. Then by this sen-
tence the prophete signifieth briefly
albeit we haue neither fortresse wal-
les, men, vitailles, artillerie, nor any
other succor according to the wold
that oure faith ought not to wauer
for al y. We shal be then destitute of
al aide: but yet those y god hath pro-
mised ought to suffice & content vs,
yea one for al the rest. Beholde then
what y prophet meaneth but let vs
note that he hath here respect to the
situatiō of Ierusalem: for though y
it were a strong & wel fenceed towne
yet it had never a great river sauing
a little brooke; streme which made

The first sermon.

a ponde in the middest of þ towne but
yet all came frō the broke þ is called
Siloa. And for this cause the Jewes
ever whā there happened any daū-
get or were threatened they trebled
for feare, sayng, Aias what shal be-
come of vs: for we haue not a greate
riner, we haue no accesse of vitailles
by water, we cānot repulse our ene-
mies frō vs we haue but a little broke
which is nothig to speake of. There
is in dede water but it is not so to
fortifie the towne . We holde where
they were. And so see why the pro-
phet sayeth now vnto them , that þ
little brokes rejoyce the critie of god.
But nowe to the contrarye the pro-
phet ē sate rebuketh Sharplie the mē
of his time because they were of that
minde þ I haue said. He telleth them
þ god wil punishe them,because they
staied so muche vpon these inferiour
meanes, and saith. You haue displayed
the waters of Siloa.

For that they go softly there is not
where w to make anye great & depe
dikes neither so to scare oure ene-
mies, & wil you disp̄aise þ (saith he)
but it is i as much as you stick to these

The first sermon.

corruptible thinges, and knowe not
that God is able to wozke for your
safetie , and that hys power onelye
shall be sufficient to saue you. You
haue then cast of þ waters of Siloe
and haue wysshed for the greate ry-
uers wherwith your enemies be sen-
ced as beholde the Egyprians whiche
haue the ryuer of Nyle at commaun-
dement and cause it to ouerflowe
where pleaseþ thē , behold also the
Assirians whiche haue the ryuer of
Tigris & Euphrates . For in those
coutries the townes are so compas-
sed about, that there is but certaine
creekes by þ which men may passe.
To be shorȝt they are places that can
not be approched unto . You looke
then vpon those : well I will sende
you (saith god) violent and ragynge
ryuers but it shall be to make them
runne ouer your headeſ . The ryuer
of Siloe is at your feete, you ſee wel
that there is but a ſmalle course o;
ſtreame of water, and you ought to
worſhip the living god whiche keþteth
you ſo myraculoſly by hys power
for you haue no bandes to blyndfold
you

The fyrist sermon.

your eyes, and he wil that you be naked of al aide, so that your faith loke towards him: forasmuch as the aide and meanes of this world let a man to call upon god as he shuld doe: but seeing you haue not done this honour to god to repose and stape your selfe vpon him as he called you to doe, & þ you haue required other helpe, he wil make horriblie and violent stremes of water to runne ouer your heades, and then shall you knowe þ you oughte to haue contented your self with his succour, such as he of- fered you, but you haue desired these preparations of your enemys, and haue been entised by their example to fal from the confidence and trusste of your god. We see then howe the rebuking of Esay agreeeth with this which is here spoke by the prophet, that is to saye, that we trustinge in god ought not to practyse this deu- lishe prouerbe, that we muste holde by the braunches: but that we shuld depend wholy on him, though all other helpe falle vs, though he it seeme þ we haue but one little doppes

The first sermon.

of water whā our enemies shal have
a power so strong that it is meruell
to see: that yet notwithstanding we
shoulde not leaue so dispose our sel-
ues to god quietly. To be shorte by
this place it is shewed vnto vs, that
our faith ought to be shut vp chiesly
in þ simple and plaine worde of god,
although we be withoute aide on e-
uery side, & that our enemies shold
come & cut our throttes both at mid-
night and at noone dales. Now when
we shall come to that, and be as lost
men, it is euuen that god trieth if we
doe him þ honour that he deserueth
at our hands , to weete, that he one-
ly suffiseth whan he is on our side , &
will kepe vs in his protection as it
is said in the other place of þ psalme.
And as sancte Paull applieth it to
suche an vse in the eight Chapter to
the Romaines.

Now then the Prophete having so
spoken adderth that he is in the san-
ctuary of the lordes tabernacles. He
calleth all the townes and villages
which were at that time in Judea þ
lordes tabernacles or paullions.

The fyrt sermon.

For god had appointed that the che-
rubins whitch were on both sides of
the arck shoulde haue their winges
spred abrode, to signifie ihat all the
people was as it were vnder his win-
ges. See than, God had his pauilli-
ons pitched throughout all the con-
trey of Judea: but in the meane time
whence procedid that: trulyn because
he had his sanctuary in the middes,
and that he had promisid that when
me came thither to worship him ac-
cording to his lawe, he would shewe
him selfe present, that their prayers
shuld not be in vaine. Now, in these
daies that same materiall sanctua-
ry is there no more, which was in þ
time of the lawe: but in our lord Je-
sus Christ we knowe that god hath
dedicated his temple thowzownt all
þ world. So although we be disper-
sed here and there, that is to say that
the poore church is scatterid hyther
and thither as there is in this tiran-
nie of the pope. Where it semeth þ
þ deuyl beareth altogether a swinge.
Yet notwithstanding god hath some
sede hidde either in Fraunce, Spaine

The first sermon.

or Italie. And in dispise of all hys
uellis & the enemies of hys truthe, God
must verifie þ which he hath promy-
sed, which is þ he will alswaies haue
a people of whom he will be serued.
True it is, þ it shall seme as it were
a body rent in peces: but yet he hath
gathered vs all togither & united vs
in þ person of our lord Iesus which
is þ true sanctuary, wherin dwelleth
all þ fullnes of the god head, peain
substance (saith S. paul) & not in sy-
gure. And notably he saith in body,
for the better to expresse þ we haue
god wþ vs whan our lord Iesus christ
hath once spread his power thoroþ
out the world, to þ entet to preserue
them which were giuen hym of God
his father. Seing than it is so þ at þ
pauillions of god are vnder one san-
ctuary let vs be assured, & not doubt
but this which is here spokē apper-
teineth to vs: but also let vs vpon þ
which is said of þ prophet Esay, in
the other place, which is, þ þs god be
santified by vs, he wil be our strengþ
and our sanctuary. For þ word em-
porteth the both sanctuary & strengþ.

This

The first sermon.

This is then the meane wherby we
Shalbe partakers of þ which is here
promised vs, that is , þ we sanctifie
our god. And in what maner he shew-
meth, for (saith he) trouble not your
selfe at every vprore & tumulte that
shall come, or whan men shal speake
and worke conspiracies, or consels,
say not, all is lost. Behold how ma-
ny men assemble togither , our ene-
mies worke against vs this or þ, we
must perishe every minute: no saith
the prophet, whā all this shalbe, yet
learne you to sanctifie god. We see
by this that to sanctifie god, is to set
him in a degree so high & so aboue al
other, that we may alwaies loke to-
wards him, & say, Ah lord it is true
that þ kinges & the mighty of thy s
worid worke all that they maye a-
gainst vs, yea þ people it self(as it is
said in the psalme) skirmishe & make
an vprore , and it seemeth that we
shoulde be swallowed vp at everye
minute of an houre: but thou shalt
skoyns all thy s, and shalte shewe
and declare at the last that thou hast
lawghed them to scorne.

The first sermon.

For thou shalt skatter them in such
a terrible sort that every one shal ver-
terly be confounded.

Behold then howe we must sancti-
fie our god, to wit, to seperate him
from al the world, & to know that he
will haue wherewithal to maintaine
vs, although we canot see with our
eie þ which our lord offreth vs, pro-
misinge vs þ we shall haue succour
from him, yea euen in our necessitie
that whan we shall become to the
viost extreme daungers , yf we re-
maine quiet vnder him, he wil suffi-
ciently serue vs both for a wal & ram-
par , and for all that we lacke. It is
then this which we must yet reme-
ber vpon this place. Now thervpon
it is said that God is in the middest of the
Critic, and that it shall not be moued.

It is true that this was witten of þ
towne of Ierusalem , bcause that
god had there chosen his seate : but
we knowe well ymounghe that that
which was spoken in figure to oure
fathers oughte in these dayes to be
applied to vs, soasmuche as we be-
come to the perfection of tymes , as
saide

The first sermon.

saint Paul saith .x. Chapter of the
laste to the Corinthes. So let vs no
more loke or stay vpon that citie, be
cause it was shewed vnto Zachary
that the towne of Jerusalem shold
reach and be enlarged from the east
vnto the west. For he saue an An-
gell which stretched out a cord ouer
all the world saying God will haue
no more one certaine towne wher-
in he will dwel, but he will be resi-
dent amoung all nations where his
name shalbe called vpon, and where
men shall embaze his promyses to
haue therin all their rest and quiet-
nes. Let vs note then at this daye,
god will be in the middell of vs, yea
whan we shal make ready his scate
for him þ he mai raigne therin. Now
for his part he hath shewed him selfe
much more manifest in the cominge
of our lord Jesus Christ, than he did
vnder the shadowes of the law. And
this is also the cause why this tytle
of Emanuel was gyuen to Christ, that
is to say that he is god with vs, for
asmuch as he hath coupled him selfe
with vs after as much moe nigh and

W. iiiii. familiar

The first sermon.

samylyar maner than euer the fa-
thers felt or perceiued vnder the old
testament . God then for his parte
will be in the middest of vs , so that
he haue his seat there as I haue al-
ready said, that is to say, þ he ruleþ
without resistaunce. But if we will
play the wild beastes, then certainly
we cannot bragge of this þ is sayde
here, neither can we conceyue any
hope or trust to be succored through
his help, but shal perishe a thousand
tymes , rather than he woulde euer
send vs one droppe of his grace : but
if we be obedient children vnto him
let vs not doubt but he dwelleþ in
the middest of vs. And in the meane
time let vs note that he dwelleþ in
a temple, & not in a stable vncleane
and full of sylthynes. Let vs learne
then to make oure selues cleane,
not that we cā be perfecte and cleane
as it is required of vs, alas , it can-
not be:but holwe so ever it be, whan
we shall gyue oure study and ende-
our vnto cleanes . It is moste cer-
taine that God will accepte vs al-
wayes for his temples.

And

The first sermon.

And so thereof the prophete concluseth, that we shall not be moued then. He speaketh of the Cittie of Jerusalem, but yet there is a bie comparison betwene the church of god, and all nations, Realmes, estates, gouernementes, and policies of the worlde. There are many townes very strog and well fensed and furnished, and men wil thinke þ they cānot be taken: there are further more countries which haue many fortresses & holds against their enemies. And also kingdomes which shal say and conclude. O we maye make warre on euery side at our pleasure, what foze so euer is raised against vs: beholde one towne wil holde oute at the least so many monethes, another moze than a yeare, another towne wil never be wonne. Thus mē make their accōpt afoye hand. But now þ prophet sheweth vs here in one word, þ al this is but vanitie. He saith thā þ there is nothinge vnder heauen but it is moued. And in dede we see w̄ our eie so many revolting, & so many newe worlds, þ we are constrained to con-
fesse

The first sermon.

esse that al that is in the earthe is
chaungeable and inconstant : but
what say I: The Churche dwelleth
in the earthe, althoughe it be as it
Were a nest of birde, as it is saide in
þ otherplace, þ it hath no foudatiō þ
can be perceyued , but seemeth as it
Were nothing: neuerthelesse it is vn
changeable and constant. And why?
Forasmuch as god is in the middest
of it. Wherfore doth estates, king-
domes, Authorites, and policies of
this world thus alter and chaunge,
and passe by so many revolutions of
time: Because they are grounded vp
on their owne powers & wisedome,
and trust in their owne meanes and
defence, and whā they be a little fur-
nished and wel appointed, then they
will desie god: but he telleth them at
the last, that all that is nothinge:
Contrarie wise whan we shall be as
birdes upon the boughs , whom the
winde shal blowe every way & shall
not finde a place where to nestle, we
may not discourage, so þ god dwell
with vs: for when men shall thinke
that we are alreadye swallowde vp
after

The first sermon.

after the Judgementes of men, yet
hal we not fal but stand upright on
oure feete as they saye, because god
nener suffer vs to be altogether stro-
ken downe. Now then herevpon he
concludeth, that God will helpe his church
in the dawning of the daye. As who shuld
say, all these promyses are not gyne
vs to kepe vs to delicate, and to lull
vs a slepe, as though we had no nede
to be succoured at euerye minute of
an houre: but that we must runne to
god because we shalbe set vpon now
one way no'we another: but yet god
wil aide vs (saith he) in h day spring.
Whā he speaketh so it is as much as
if he did promise y he will not slacke
but come in due time, soz that is not
referred to god but unto vs, in that
that he tarieth alwyses we thinke
and I imagine with our selues a hū-
dred times, that he is to colde and
slack, and y he shuld make moze hast.
And so whan it is said, in the sprunge of
the day, we must referre that to gods
prouidence, who knoweth whan it
is good and profitable to succour vs.
And as so; the rest we are admetis-

The first sermon.

sed as by the way, that we shall not
alwaies haue it day, that is to saye,
that we shall not be styll at noone
daies, but so that we shall euermore
haue some what to lead vs out of þ
way. But now we must sometimes
be in darknesse, and the nighte wylle
come vpon vs, þ we shal not see two
fingars breadth before vs (as they
say) see then howe the church of god
must passe through much darknesse,
euen as if it were ouer couered with
the darke night: but the sp̄ing wylle
come that is to sai, that god wil not
suffer the anguyshē and sorowes of
his children to contynue euer, but
he will make an ende of them, and
whan they haue been a great whyle
as it were confounded, not knowyng
what to saye, than sodainly he wylle
make the daye sp̄ynge appeare, as
we see it naturally every day, and
then we shal knowe that it is not in
vaine that he hath said here that god
wil succour his people whan he shal
see time and season, soþ he can make
his grace and mercye so shyne vpon
his, that it shall never sayle vs: but
as

The fyrt sermon.

As we haue shewed, oure ducyte is
to tarry, and to be patient, to exer-
cise oure selues in p[re]ayer vntyll we
haue felt and tried that this promise
apparteineth no lesse vnto vs nolwe
a dayes, than it dyd to the fathers
that were vnder the lawe.

Now then, we will fall downe be-
fore the maiestie of oure god, in ac-
knowledging oure faultes, p[re]aying
him that it wold please hym to cor-
recte and amende the rest of the vn-
belife that is yet in vs, and to streng-
then vs more and moze in his pro-
misses, and that it maye be all oure
Joye so; to mitigate and ease our sa-
towe and trouble. And whan we
shalbe tourmented in thys wold
that we cease not so; all that to
hane alwates oure recourse to hym
and to haue in hym our rest, and to
stand evermore invincible and con-
stant, so; as muche as we knowe þ
þ truth altereth not, though heauen
þ earth shuld fal: þ that he wold sup-
port vs in so great weaknes whiche
elder vs to cal vpõ him as we ought
to do. And as in these dayes it
pleaseth

The first sermon.

pleaseth him to trie vs by oure ene-
mies in such rage as we see the em-
flamed with al, that he would make
vs practise this doctrine not only soz
to make vs contynue constantly in
þ faith, but also soz to glue hym than-
kes, and to preache bys prayses, to
pronounce them vnto those whiche
shal come after vs, to the ende that
euermore þ remembrance of his ho-
ly name may continue, and be hono-
red among them which haue not
yet knowen that, whiche
we haue practysed
in our time. *

The ende of the first sermon.

On

The.ii.Sermon.

ON SONDAYE THE.XIX.DAIE
of May. 1561. at after noone.

PSALME. 46.

The heathen make much a doe, and the king
domes are moued : but god hathe lifted vp
his voice and the earth shal melt away. The
lord of hostes is on our side , the god of Ia-
cob is our protection , and so fourth to the
ende of the Psalme.



Lthoughe that in the
first part of this p̄fes̄t
psalme It was decla-
red that god hath bys-
seat in the myddest of
them that trust in him
and call upon him,because he wil not
suffer thē at any time to be moued.
Yet notwithstanding it was nedesful
to adde this that we haue now heard
to wit,that the church of god is not
in this world so well warranted frō
all assaultes, & troubles but she per-
ciueth that god will trye her , and
gine her an occasion to haue her re-
fuge

The first sermon.

fuge unto him, as it is said in the other place of the Psalme , that the mount of Sion shal be strokē downe with the no:the winde:for the protection of god maketh vs not to lyue heare as it were in a paradise of the earth:but we must be compassed about with enemies , which worke al that they may , and so skyrmishe as though they would ouer throwe vs every hower with their violence. But here it is notably said,that whā the kingdomes shalbe moued , and the people shall make much a doe, god shall appease them w his voyce onely , and in a word he shall beate downe all this tumult , yea whiche seme like rageous tempests ready to swallow all vp . Behold then what we must here remēber , that we begin not now first to suffer assaultes, to here many threateninges, & to be besyeged with many enemies . For the Churche hath been at all tymes subiect to battaille in this world , as it is said again in the other psalme, that the wicked drawe the plowe as Iohan men till a field . It behoueth

also

The second sermon.

also that beinge the children of God
we shoulde be troden vnder foote, and
suffer many outragio^g grieses. See
thā here an item for vs, that as long
as we liue in this wōlde, we muste
haue many skirmishes, and thereby
be prouoked to praye vnto god: but
yet god will haue vs syght, and so
will trie the constaunce and power
of our faith. And which is moxe, the
prophet notably expresteth, that ws
shall not onely haue a small number
of aduersaries whiche shall warre a-
gainst vs, but also that nations and
kingdomes shall rise against vs: for
though that small tentations euer
throwe not oure faith, yet whan we
come to greater extremites we are
confounded. To the ende than that
nothing shuld amase vs the prophet
speakeþ here both of nations and of
kingdomes, as if he shoulde saye, al-
thoughe that all the wōlde conspre
against vs, and that loking on euery
side, we see nothing but great trou-
bles, yet neuerthelesse god is strong
ynough to appease all. Nowe then
it is saide that his onely voyce shall

C. i. suffise

The second sermon.

suffise herin as wel as if he wold w-
stand these great preparations y the
world maketh w al this great pomp
w al mans strength, & with al furni-
ture which the enemies of y church
haue: the onely wil of god I saye is
sufficient & ynough for vs if he speake
the word, & declare his will for then
all that ever seemeth to be invincible
shalbe stroken downe , and passe as
wap, lyke water.

This doctrine was not onely for
the Jewes , but it ought to serue vs
in these daies & specially whan oure
Lord suffereth persecution to come,
and whan it seemeth y we are ouer
pressed and almost destroyed, & whan
our enemies spitt fier, as they saye.
Then, whan we shalbe in this case,
let vs learne to practise that whiche
is here contained, that is to saye, that
whan we shall haue not onely a
stronge and mightye people , and a
kyng whych shall haue such a great
trayne after hym, that a man would
ebynke all shoulde come to confus-
on by hym but also that al the world
shall

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shall haue conspired against vs, and
that in all countreys oure enemys
shal make the selues stonge, so that
we thinke we canot by any meanes
escape theyr handes, yet notwithstanding
standinge as God hath heretofore
succoured his churche, that he wyll
yet doe the lyke. And in what sorte?
He nedeth not make the dōomine to
be sownded noz to sende hytter and
thytter to hanc men, he nedeth not
to open abrode his treasures to fur-
nishe his soldiars, he nedeth not to
send artillery to the fild neither such
other sountryture of warre, It is y-
nough yf he saye that he wyll suc-
cour vs. Then, when he shall
haue declared bys wyll all the sor-
ce and byolence, of Sathan, and
of all the worlde muste bee bea-
ten downe and paste alwaye as
thought there were notbynge at
all. Nowe it is true that the p̄o-
phete speakyng here of gods voyce,
meaneþ, that as soone as he com-
mandeth & openeth once his mouth,
he will make all that is contrarie

The second sermon.

is the saluation of the churche to be
pluckt vp by the rootes: But in the
meane time we are warned to har-
ke to the promises that god maketh
vs, and to take them for our sword,
our buckler, oure helmet, and bres-
plate. Then seeing god hath sayde, y^e
this suffiseth vs, let vs not care y^e
there be no meanes to preserue vs,
or to repulse oure enemies, and to
make vs a way out, whan we shalbe
closed in on euery side. Nowe then,
whā al y^e shall faile vs, let vs contēnt
our selfe, if we haue the word of god
which shall giue vs the victo^rye un-
doubtedly. And therfore this is it that
we must here remember: but for as-
much as many mē, whan they here
any thinge spoken of gods ayde and
succour, they cānot applie it to their
lack, for to fortifye them selues with
it, the prophet adoeþ notably, that
the lorde of hostes is with vs, that the God of
Iacob is our fortresse. As if he sayde, that
this which is here spoken unto vs in
generall, to weete, that God maye
make al the wold to melt with one
onelye woode, is not to thende we
shoulde

The second sermon.

should serche curiously as in the aker
and farre of after his power, but to
thende that we might therewith be
defended and be able to fyghte man-
fully whan so ever it shall seeme un-
to vs that we are men cast away,
this must we haue. But is not God
in heauen? yea truly, yea but there
is to great a distaunce betwene him
and vs. It is true that his maiestie
is very high, & we are as poore woz-
mies creeping here beneth. But how-
soever it be, yet will he be joyned w/
vs, take our partes and be alwayes
on oure side. See thus we must con-
clude, or ellis all that euer coulde be
preached vnto vs of þ power of god
and of his fauour shoulde be vnprouisi-
table for vs, or ellis it shoule be ve-
ry colde, and we shoulde not be tou-
ched nor moued to put oure truste in
him. It behoueth then þ we knowe
as well howe god is mightye as also
howe he will be our defendour. And
howe shall we knowe it? True it is
that first of all, he is iustly called the
lorde of hostes, the eternall, whiche
gouerneth the worlde: but yet there

The second sermon.

is to certifie vs of þ spectall doctrine
that he is the god of Iacob. Nowe the p^ro-
phete speake here as the vse of þ time
required: but in these dayes it is as
much as if it were said that al those
þ be baptised in the name of our lord
Jesus Christ, & haue this testimony
of gods grace printed in their harts,
doe trust in him, & ought in no wyse
to doubt, but þ he is on their syde to
thrintent to be glorified, & so all that
shall rise against them shal preuayle
nothinge, but shall vanishe awaie.
And this is the true sense and mea-
ning of this place, which we must ap-
ply to our instrucciō. þ is to say, that
not onely we must knowe þ he is a-
ble to resist al the attempts & enter-
prises of the wicked, & of þ despisers
of his maiestie, & of those whiche per-
secute þ church se wⁱongfully, & that
he can abate their pride, and utterly
confound thē, but also þ as he hath
his power invincible, so he wil shew
it for our sauergard & salvation. And
why? Because he hath made vs his
children by adoption, & testifieth vñ-
to vs by his gospel þ being his chil-
dren

The second sermon.

ven we are also vnder þ sanguine
of our lord Jesus christ, & therfore can-
not perishe: to be short. Whan there
is question of saluation, it muste be
grounded vpon þ infinite power of
god, or ells we shall be alwaies rea-
dy to fall, & therupon must we stay &
abide as closed in. And as they þ see
their enemies to be in the synde ma-
king their courses & ambushes & trot-
ting vp & downe, will kepe themsel-
ues still, & secret in their fortresse, so
must we doe whan þ devill worketh
all þ he may against vs, & whan the
multitude of þ wicked is so horrible
that their force & furnitures are so
terrible þ nothing can be moare: well
I say, let vs kepe thus in secret, þ is
to say, þ the god of Jacob is on oure
side. And why: because we haue hys
woerde whiche declareth to vs the
loue that he beareth vs and that
it is not in vayne that he hath ta-
ken the charge to keepe and main-
taine vs. Thys then is it that we
muste alwayes remember. Nowe
thereupon the prophete saythe.

C. 111. Cems

The second sermon.

Come and knowe the workes of god, and the
feare that he hath sent vpō the earth, þ great
things (saith he) which are aboue na-
ture. Here the prophete speaketh as
well to the faithfull which haue yet
much infy;mitys and weaknesse in
them, which is ynoch to pluck them
from the trust which they oughte to
haue in God , as also to all þofane
people: for both of them haue neede
to be sturred vnto it, but yet the end
is contrary. for althoughe that we
haue knownen partly, that god is al-
mighty , and that we be perswaded
that he can help vs, yet nevertheles
whan there riseth any burly burly,
we are as it were wholly posset w-
feare. And wherfore: because that al
the erperience that we haue had of
the grace and goodnes of god is gon
from vs, and we forȝet to morow al
that god dyd for vs to daye, yea at e-
very minute of an hour, and in tur-
ning of a hande (as they saye) . We
haue also forȝotten all that we felte
and knewe, and confessed with oure
mouth that he was the true god and
that he deliuered vs wonderfully frō
the

The second sermon.

the deathe that was present before
our eies. True it is that thā we shal
saye that he had pitie vpon vs , and
that withoute hys goodnes we had
been vndon:but after h̄vinge thus
confestted,if he trie vs again a fresshe,
we are so amased that it is mervualē
to see . And what is the cause of it:
truly soz that we thinke not to day,
of yeaster day,that is to saye vpon þ
that we haue knowē before , the re-
membrance wherof shoulde be yet
fresshe , but we thinke not vpon it.
For this cause we haue neede (as I
said althonghe we be faithesfull, and
haue somewhat tasted of the power
of god) to be better prickt & set for-
ward to knowe,that which we haue
but halfe knownen. To be shozte soz
as much as our faith is ofte times a
sleepe, the prophet waketh it in this
place, & faith come & know þ works
of God . As soz the vnsaintefull we
musle saye unto them come, and yet
beatc them away with whipps:but
whan they haue knownen the works
of God they receiue not soz all that
any instruction thereby , but rather

C.v. gnashe

The second sermon.

gnashe their teeth at it, and percey-
uing þ they haue plaide with to cun-
ning a master, they remayne evē a-
connied, & although they deſye and
play the madde mē, yet nevertheleſ ſ
god holdeth them ſhort as it were w
chaines and maketh them to knowe
þ in vaine they rise againſt him, albe-
it they pourſue him w ſuch diſſneſ-
kednes that cannot be subdued. Be-
hold then how this place muſt be un-
derſtode. Nowe, let vs beware þ we
be not of the number of them which
are conſtrained in ſpite of their teeth
to feele and underſtand the power &
might of god, and which submit not
them ſelues unto him whiles he cal-
leth them, & wyll haue them in hys
protection. Let vs beware (I ſay) þ
we be not of thofe: but according as
we ſhall know þ god is almighty &
that his workeſ are wonderouſ, let
that keepe vs in a certaintie, & then
let vs not doubt but all ſhal be well
with vs, ſo that we cal upon him w
a pure & free confidence of hart, and
be patient until he ſuccour vs in our
necessyte, as he knoweth wel what
conſ-

The second sermon.

conuenient time is. And furthermore
that shall serue wel to make vs lou-
ly and meeke, to walke in his feare,
and content to be governed by him.
Lo this is the thinge that we muste
chesily remember.

Now whan the prophet saith, come, let vs note that we must as it were
come out from our selfs, so to haue
a righte and parfite knowledge of þ
workeſ of god, & to make therof our
þrofite. And why? For we are plon-
ged in our owne vanities and wold-
ly cares, we are so giuen to our car-
nall lustes that we never know any
thinge of God, but after a confused
maner: Like as a man would shewe
one that hath but a very euill syght
a tree or ſtone a far of, he may shewe
it him longe enough or he can ſee it.
And the reaſon why: because his ſight
reacheth not ſo farre and ſpecially if
he haue any kelme or murre that
maketh þys ſyghte dymme, and can
ſkante ſuffer the bryghtnes of the
ſonne, þſ a man ſay to him beholde
and ſee, and woulde haue him loke
þue or ſyce myle of.

What

The second sermon.

What shall he then doe? Nothinge.
Euen so fareth it with vs. For, all
though that god wroke in such sorte
that his wrokis be to make vs asto-
nied, and that they are manifest and
plaine ymough unto vs, yet we are
as blinde as beetles in them, or ells
we haue oure eyes blinfolded, or so
dimme and bleared that we cannot
see threc fote of from vs. For, (as I
haue already said) the one sort wan-
der out of the way in their vanities
and folies, & the other are ouer head
and heares in their couetousnes and
ambition, or in some other passion
which tormenteth them. And in the
meane season all goe from god: The
one desyeth hym vterlye, the other
would abolishe all doctrine, & would
god's word that men should never speake to the
is lothsom of it, nor once make mention of gods
to the wic malestic nor of hys power, and that
ked. they might never here of it. Lo thns
men are so possessed, that whilist we
shall stand still in our selues, that is
to say, that euery man shall stay vpon
his owne wytt and Judgement,
and vpon his affections, we shall ne-
ver

The second sermon.

uer be able to knowe any thing that apperteineth to god so; to be instruced and taught therin, althoughe he wooke after a woundersfull facion. But thus we must walke (that is to say) let every man rydde himselfe of all these lettes and stopps, whiche he knowethe to be in hym , and let vs kryue with oure selues so; to set vs foreward. And being thus nisgb, that is to say come out of the durt & myter wherin we are vp to the eares, let vs haue our minde and senses diligent, and attentiuie so; to know the woyses of god , how wonderful they be. And this is the thinge that we must obserue and note . Nowe thervpon the prophet specifieth the woyses of god, that is to say, that he appeaseth the warres in al partes of the world, that he breaketh the bowes, and crusheth the lances in peeces and consumeth the chariots with fier. And disappointeth the preparations of all those whiche thought they had wonne all , and were assured of the victoyme and triumphhe before they came to hand strokes . This then is it that he speaketh here of the woyses

of

The second sermon.

of god, for to teache vs to be quyete,
althoughe that the dognes of this
world he full of confusyon & troublē.

Now the prophet meant to bring
in this kind of speache, because there
was question of assuring our selues
against our enemys which doe as-
sault vs continuallye. For he hath
shewēd how we are beatē with ma-
ny stormes and tempestes. And whā
he hath gyuen a b̄reathinge tyme of
one side behold a newe trouble will
rise of the other side, and howe then
is it possible that we should alwales
abyde last and vprighte, seynge we
are thus tossed and turmoyled wþt
so great and violent tempests. Here
the prophet declareth vnto vs, that
the office of god is to b̄reake þ bowes
and to crushe in peces the launces,
to thende to abolishe the warre that
is made energe where. And so
cheifly he sheweth vs that whan the
kinges ryse vp and that whan there
is open warre, it cannot come to
passee without the purpose and cou-
sel of god. For though they were the
most furcious men in the world, yet
they

The second sermon.

they coulde not remoue one finger,
except god gaue them leaue. And also
not onely he holdeth them bound,
but they cannot haue so much as one
poore thought, but at his pleasure.
At t
When whan we see þ al is in an vp-
rose, and that it farreth as heauen &
earth shuld go togither, let vs know
that gods prouidence ruleth ouer all
that, & that these troubles are by his
will because he will (as I sayde) tri-
our patience, and make vs scelle our
owne weakenes, and al to make vs
runne to him for succor. To be shott.
He wil shewe vs þ our life shuld but
hang as by a thred, & shuld be beset
w a hundreth deathes, yf he dyd not
stretch out his hand to maintaine &
kepe vs. Now euuen as god suffreth
troubles to be, so he appeaseth them
as he thinketh good. This hath been
knowen by erperience. And þ prophet
þringeth againe to remembraunce þ
whiche þ faulfull oughte to haue al-
most at their fngars ends because þ
histories shuld not be unknowen vnto
them. And so he accuseth here those
that doe not acknowledge that it
is

The second sermon.

is the propre offyce of God, to ap-
pease and cease the warres : but in
the meane tyme there is no doubt
but he speaketh as wel vnto vs, and
declareth that god raigneth in hea-
uen not so; to suffer the matters of
theworld to runne as it were at all
aduentures, but that he hath a bxi-
dle hidden, so; to leade and guyde al
that is done here among vs, & there
is no confusio before our eies whch
is not apointed aboue, that is to say
whch he moderateth not in such sort
that we maye see by the effect & ende
of it, that all is done by his Justice,
and power, by his goodnes and wis-
dome. See then what is shewd vs
in the firste place. And so hereof we
muste conclude that whan we shall
see the doinges of the wold to be so
mengled and oute of oder that we
cannot tell what to Judge of it , as
yf there were some greate prynces
which consulted togither. And then
whā they haue prospered in one sort
that they take so much h moze bold-
nes that they haue theyr secrete in-
tellygences of thynges , and that

succi

The second sermon.

every one loketh so to his p̄ofit that
the pooore church of god is set to sale
like marchandise , and that it is the
very table vpon whiche they play, as
they say in a french prouerbe.

Whan we see thā all these thinges,
let vs make a bucklyer of thys sen-
tence,to wete that god ascribeth this
offise to him selfe,to b̄eake y bowes
and launces, and to burns and con-
sume the chariots: yea and though
all were on a flambinge syre , yet he
is able to appease these great confu-
sions wherof we thinke that we shal
never see an ende. Therupon he ad-
deth once again. Hold your peace & know
that I am god,I will be exalted amōng nations,
and shalbe exalted in the earth. Whā
he saith. Holde your peace. It seemeth y
it agreeeth not with that which was
expounded even nowe, whan he said
come. For in marching mē rest not.
The word hold your peace signifieth
to be quiet. It seemeth then that the
prophet is contrary to himself whā
he saith hold your selues still & quiet
and march on : but all agreeeth well
yngough, for this marchinge that he

D. i.

hath

The second sermon.

bath spoken of, is not to bring vs into many Imaginations which shuld be ynough to cast vs bedlonge into matters þ we haue not knowe. The marching then of þ faithful is when they come out frō them selues, and frō the wold þ that the labour to approche nigh vnto god, hindreth not the peace þ rest of hope: but we must in the meane tyme be quiet and still, that is, that we be not puffed vp with boldnes to rise against god, nor also that feare so possesse oure wyttes, þ we shoulde not be able anye moze to profite in his schoole.

There are then two motiōs or movings which prouoke men to exclud themselues frō al, because they may not know any thinge belonging to god: For the one sort are so perswaded of their owne strength, of theyr meanes, of their industry þ diligencie and of their subtilitie and craft, or of their credite þ richesse, þ suche like, that they cannot here one word of þ mouth of god. And why? Their pride & rashe boldnes hath the vpper hand of them, like as a dyonkard whan he

is

The second sermon.

is ful of wine, he thinkes he is a king
¶ a p^rince, he cares neither for hun-
ger, nor thurst: and if herevpon any
with reason shewe his folie, he labo-
reth in vaine, for þ dronknesse hath
made him a beast wout reason. Cuē
so is it w^t the brane and lustye of the
world which loke a lost whiche think
to doe meruelous things, ¶ to ketch
the moone in their feth, as they say.
Can such men ever be made apte to
bere þ which is propound unto them
in þ name of god? It is then certaine
that not woute a cause the prophete
saith be stil & quiet hold your peace,
as if he salde, glue audience to God.
And also on the other part, they that
are not puffte vp w^t ambition, haue
nevertheles neede of this doctrine.
And wherfore? For they be amased &
astonniid, as we se cōmōly by exam-
ple, for asmuch as they haue not ben
of long time defended w^t all the p^ro-
mises wherbunto they ought to have
stuck. So whā there shal chaūce vn-
to vs any danger, þ we shalbe threat-
ned, or any likelhode of dāger we are
so at our witts end þ we here nothing

D. ii. but

The second sermon.

but cri out alas, & howle like wold,
beastes therfore if we will take any
profite of the promises that god gi-
ueith vs for our comfort, and special-
ly to make vs invincible against Ha-
than, and against all the world , let
vs begin at this ende. For this is as
it were our a,b,c, or rule to kepe vs
still and quiet. As whan a man will
instruct a child, he cannot teach him
at the first grecke or latine, he must
begin first at his. A. W. C. And even
so must we be prepared to come hym-
ghe, that is to say , to stād bpright,
and to abyde fast and steddy against
all tentations : For to come (I saye)
thus farre, we muste be taught and
instructed in these principles and ru-
les, that is to saye, to come from the
lustes of the fleshe wherein we wal-
lowe. And then to be quiet and styll,
to the intent that god may haue ful
auozitie ouer vs. And whā he spea-
keth, although it were but one word
that we may receyue þ same, & pro-
fit therin as much as if we had heard
him talke a whole daye togyther.
And this we see commonly þ whan
there

The second sermon.

there is sylence in one place , and e-
very man whist, and that we shalbe
aduertised to here, and that there is
good audience euery where soz to
here þ doctrine that is preached, one
onely word shall profyte much more
than if one cogh, another erie, if one
chatter, if another sturre vp & downe
there wil a dozen of sentences escape
vnheard , and a man shall preache
fourre or syue houers withoute any
fruite. So then let vs learne to gine
audience unto god . And finallye, as
there is two thinges whiche let vs
from hearings : so let vs note that
the prophet went about here to cor-
rect & amende them. He that sleapeth
hath no eares to heare , erie asmuch
as ye wil, ye shal do no good:to him.
Other there be that will not sleape,
but will wander byther & thither , &
will remoue houshold, and the devill
diueth them in such sorte that they
trot from one place to another . Be-
bold why the prophete saith: Comme,
and then, be quiet and stil. He saith come
to them whiche are a sleepe . For he
exhorteth them to here diligently, and

The second sermon.

to applye their mindes, and to gyue
good eare to that whiche is told thē,
where as before theyz sprytes were
dead & dull. And he saith, be styll, to
them that are fickle witted so muche
that they haue their mind never set-
tled þ wander in the afer, and make
castells in spaine (as they say).

These then be the two vices that
the holy ghost will here correcce and
amend in vs, by þ mouth of the pro-
phet saleng. Hold your peace and be styll.
And after þ he saithe. I will be the god
that shalbe exalted in the earth & among the
nations. We may see by the order of þ
tert þ the prophet meant exprestly þ
all the wicked, and contemnours of
gods maiestie, & all such as are ful of
pride & crueity, shalbe confounded by
þ might & power of god, soz to make
them so much the more inexcusable,
whan he goeth about to bring them
subiect to here him & to glozifie him.
And beholde also what is written a-
greing here to, in the fourth psalme,
where it is said þ, they whiche make
warre thus against þ childre of god,
it muste nedes be that they fret and
sume,

The second sermon.

fume: And euen as they haue theyr
furious & madde rages , and thinke
to denour al & to be shott, be like me
possesst w devills: so, in steade of þ
that they are so vehement & hote in
their coler & anger, they shuld iearne
to conuert þ same toward them sel-
ues, & to consider & thinke alas, what
do we? And then after he saith think
in your beddes, þ is to say whan you
hane forgotten your rages whiche
brought you beside your selfs. know
that there is a god, & turne to him w
a good will, o; ells he knoweth how
to plucke you to hym agaynst your
wills. So i this place þ prophet she-
weth þ not only he warneth þ faul-
ful of their dety, which is to be qui-
et & still in their affections, & as soone
as god speaketh a word to receive it
obediently: but also he bseth þs like
words to them þ loke a lost, & thinke
þe selbes strōg ynough to overcome
god, no, no (saith he) know þ i am god
whiche wilbe eraltes amog þ people:
whan he speaketh thus, he meaneþ
not onely þ he wilbe knownen in the
middest of hys Churche and flocke:
but also that they whyche thynde

The second sermon.

to ouercome him ,and all his ,and so
spars none ,shal know maugre their
beardes , that his name ought to be
eralted:as we se that al the wicked,
the more they swel against god, and
spewe their venvime against h poore
faithfull,they doe but hasten theyz
owne destruction so muche the more,
and whan they thinke that there is
no god,or ellis that he hideth himself
as though he could doe no more,it is
euuen than that he openeth the gate
to his glory to make it knownen, and
to make it shine so muche the more
thozow out all the wold . Nowe in
the meane time the prophet sheweth
vs y this which he speaketh to these
enemies of god, and y persecutours
of his church, is not soz their instruc-
tion, but it is partly soz to make the
inexcusable(as we hane said) & part-
ly also to confounde them the more,
or ellis to desye them. But the prin-
cipal is that the fafhful might be e-
dified in the fears of god . And thus
you see he often repeteth thys sen-
tence which he spake before,that he
is the everlasting,y he is almighty,
that

The second sermon.

that he is on our syde, and that he is
our fortresse and holde. And where-
fore: bycause he is the god of Jacob.
And so then let vs note that this sen-
tence ought not to be onely practised
at one tyme, and vnderstode negle-
gently as passinge lightly ouer it, &
then to make no more accōpt of it,
but that we muste thinke on it eve-
ning and morninge as we knowe it
in effect: For he that is the stouest
in the world shall in lesse than hulse
an hōwre finde him selfe dismayed &
astonished, onles god fortify & strēgh-
then hym: For we muste alwayes
learne this lessō, that the god of Ja-
cob is our fortresse and strong holde.
Nowe then we haue alreadye saide
that there is here two thinges to be
noted in god: the one is, his infinite
power by whiche he gouerneth the
world, and kepeth all vnder his gus-
dinge. And specially that he holdeth
Hatan so snaffled w̄ al hys supposts
that they can doe nothing but in as-
much as god giuetb them leaue and
lycence.

See then of one side, þ title which

D. v.

is

The second sermon.

is given unto god to wete þ he is the god of hostes: but he is called þ God of Jacob, because we shoulde know þ his truth wil not faile vs. For if we had no moare bnt gods high maiestie, what shuld þ profit vs? We shoulde be euermore in doubt. And specially because we are poore synners , we shoulde not thinke þ god favored vs, and disdained to come nigh vnto vs and to abase him self so muche, to be our protector & defēdour, & to protest that he wil haue vs in his keping as it is here shewed vs: But whan we know þ he is come downe vnto vs by his word let vs know þ nedes his truth must appeare, & we muste understand the pouer therof, & how to execute it. This waye then must we make our profit of this place of scripture, þ after we know, that we must in all sylence and quietnes of mind, heare þ which god speaketh vnto vs, we myſt also learne, that not onely we are his creatures , bnt þ he separateth vs from the vnbeleues and that by faith we are entred into hys house, to be conynpted & accepted of
the

The second sermon.

the number of his children, and that consequently our saluation is kepte by meane of our faith, as Saint Peter saith, in his second canonical Epistle. And faith keepeth the speciall promises in those to whō he maketh them, & doth thē this pleasure to engrave thē i their harts by his holi sp̄rite. And although they haue sometime trouble & vnquietnes, & make much a doe thē selues, yet nevertheles, they come again alwaies to this conclusion. The god which hath ons receiued vs into his keping wil never saile vs, and he will be conquerour whan al is done, and yet the victory shalbe for our saluation and health. And namely he wyll not suffer vs, so to be strooken downe that we shall not rysle. And after he hathe shewed vs oure weakenesse so to make vs stoupe, he wyll also gyue vs to understande that hys hande is stronge ynoneghe to sustayne and hold vs vp.

Now, let vs fal downe before þ ma
tētie of our good god acknowledgig
our

The second sermon.

our offences, desiring him to glue vs
such unsainted repentaunce for them
that it maye bing vs againe vnto
him. And that he would worke so in
vs by his holy spirite, that we maye
evermore call vpon him in the mid-
dest of all the conflicts and batailes
that shalbe made against vs, & that
we may returme alwaies to him, not
doubtinge but that his name shalbe
so glorified in vs, & that he will glue
vs matter, praises, and songes for to
render him thankes w^t all, and that
he will not cease to be glorified also
in our enemies, althoughe they goe
about to darkē & hide his truth. And
that we may continue so to syght a-
gainst sathan and against our owne
vices y^t at y^t last we may haue y^t vic-
tory to come to y^t rest whiche he hath
prepared for vs in heauen, and pur-
chased so dere with y^t precious bloud
of our lord Jesus Christ.

The ende of the second Sermon.

The third sermon.

ON SONDAYE THE XXVI. DAYE
of May. 1561. at after none.

PSALM. 48.

The lorde is greate, and hyghly to be prayed
in the Citie of oure god and vpon his holyc
hill. Mount Zion lyinge northward is fayre
in situation: it is the ioye of the hole earth,
and the Citie of the great king.

HE holyc scripture
speaking of the great-
nes of god, wortylype
spredeth and exten-
deth it throughe out
all the wold bothe a-
bove and beneth. For in dede there
is no place but hath some note or to-
ken of his power, wisdome, and
Justice: so that he deserueth well to
be glorified in al his creatures. It is
said also that his truth surmounteth
the clouds. We may wel then mag-
nifie god in general, because he hath
created the wold, gouerneth it and
main-

The thyrd esermon.

maintaineth it by hys power. But there is yet a knowledge more neere vnto god as concerning the castynge furth of the church. And behold why the prophet makes here a comparsion betwene the glory of god whiche appeareth euery where, and þ whiche shyneth principally in the Church, because that god dwelleth in it as in his house. And therefore he sayth that he is. Highly to be prayed in his citie, and addeth the reason why. Because that there he is honored and serued. Howe it is true that the prophets speakeþ for his time: for then God kept a people to him selfe and dedy- cated a contrye for hys seruice that is to saye, Iurye , and the Cittye of Jerusalem was as hys seate royall, because the temple was there buyl- ded, the lawe there preached, and the people there certified of their salua- tion. He saith then notably that god is. Highly to be prayed in that place, as þt had been said, if men were not to much blinded, it is certaine that god giueth them matter and occasyon þ- nough to glorysyne hym : For þt hys goodnes

The thyrd sermon.

goodnes reacheth even unto brute
beastes, moze reason it is that men
shuld seele it, yea even the unfaithful.
For yf there were nothing ells
but that god gave them the sonne to
shine vpon them, and the earthe to
bring furth fruite for them, is it not
ynough to cause them to gyue hym
pratse? But because these peruers
ignorant men know not god, whan
they enioye the benefites that he gi-
ues them, & lacke the principall, yf is
to say, the instruction which is givē
vs whan god declareth by his truth
that he will be our father & saviour.
Forasmuch than I say as many mē
lack this, the prophet saith that god is
highly to be praised of them to whom he
hath shewed him self. There is a se-
cond reason. For as I haue touched
before, god declareth himself dayly to
be yf keeper of his church, remembreteth
it delinexeth it, and takes yf cause in
hand whā it is wrongfully afflicted
by their enemies. And this is yf cause
why it is said in the other psalme, yf
yf prayse remaineth to god in Sion.

By

The thyrd esermon.

By these wordes the prophet signifieth that the faithfull shall haue alwaies some thinge to thanke and to praise god for: for he never ceased to doe them good, to shewe them hys aide in time conuenient, to set abroad his riches to them, and to make the feele his goodness. Even as god then hath alwaies his hand open to gyue unto his faithfull all þ he knoweth to be good for their saluaciō: so must they for their part opē their mouthes to acknowledge that they are bound to reherse and sing his p̄aises. We see nowe what this sentence imposeth that god is highlye to be prayſed in hys Citye, yea in The hyll of his holynes.

Nowe he sheweth that the towne of Ierusalem was no moze worthye nor more precious then other, of his owne nature: but because that God had commaunded that there the sacrifices shoulde be offred unto hym, and that his lawe shuld there be declared. And had promyſed that they that woulde come seeke hym there, shoulde fynde him alwaies at hande with

The thyrde sermon.

with him , and that their requestes
shou'd there be heard, for this cause
he magnifieth it so much. But now
there is no certayne place in þ world
where god wil be honored as was
then, as it is said. John. 4. Chapter the
time is nowe come that siche Jesus
Christ which is the veritie of the fi-
gures of the old law, is come downe
amonge vs , we must no more seeke
god in any hill, nor in the materiall
temple whiche was vnder the lawe,
but every where a man may call vpon
him. Thus then, this doctrine ap-
parteyneth to vs, to werte , that yf
the word of god be preached, and that
we receive it in obedience , and also
protest in truth and veritie to be his
people , cōsecrating our selues vnto
him, then shall he be hyghly prayse
worthy among vs, that is to say, we
shall feele him so good, so liberall, &
so gentil, that we shal alwates haue
wherwith to retayle in him , and to
confesse that it is a full and parfecte
felicitie & blessednes when men may
reste, and haue their refuge in hym.
So we see that this present psalme

C. i. was

The thyrde sermon.

was not made onely for the Jewes
nor for the shadowes whiche ceassed
at the comming of our lord Iesus,
but also for a common instruction of
the church, which ought to haue her
strength, and florisse cuen vntill the
worlds ende. Nowe , it is saide that
the towne of Jerusalem is fayer in
in situation , because of the moun-
taine, that is to cōfirme the sentence
of the next verse, and by the way, we
haue to note that the prophete wyll
here declare vnto vs, þ we are sain-
tified by the grace and fauour of god
whan he raigneth in the myddle of
vs, and whā we doe him homage as
to our souerayne king & prince. To
speake aptlie, there was but þ tem-
ple þ was saintified with greate so-
lemnite & many ceremonies. For
it was as þ god had been resident
there inuisyble presence whan they
came to call vpon hym in þ temple:
But yet the prophete saith þ the ho-
lines of the temple, is euery where,
so þ all they which frequent thither,
and are members of the church, and
housholde fellows with this people
which

The thyrde sermon.

whiche god had chosen for his inheritaunce are cōpted holy, because þ god dedicated þ place vnto him self for to make his name there to be called upon. Now this may stand vs in much steave, whan we beholde oure owne pouertie & uncleanes. And although the holy scripture say that we are a kingly preesthode, that we are holy vessells, to be shōrt þ every one of vs is the temple of the holye ghost: yet notwithstanding whā we come to erasure what we are, our sinnes & fylthines come against vs, which confound vs, so þ we may stand in doubt and in greate angysche, & cannot be fully resolued that god aduoucheth vs for his childzen. But whan we knowe that because he hath sent his worde amonge vs, and þ it is receyued, he hath gyuen vs the vse of hys sacramentes althoughe that in oure persones we be uncleane, yet we get a holynes as it were by borowinge, for þ it pleaseþ god to gather vs so vnto hym. Beholde then what must principally be noted & markt þ the prophete, hauinge spoken of the

C. li. holy

The thyrde sermon.

holy hill, addeth thereto the Cittie of our god. Now then it is said that Jerusalem was in a fater situation, as also men know it by the histories.

But let vs note that the prophete aboue all thing respected the qualitie that god had gyuen to that towne, in asmuch as he had chosen it for his seate, and as it were for his dwelling place. Although then there were other townes, bothe rycher, and also more ercellent, and contreyes fayrer and more fruitefull, yet Jerusalem was preferred before all the reste of the world. And why? because þ grace and sauour of god was not appoynted there for the merites of men, or for a naturall beauty simple of the place: but because god woulde þ his temple shuld there be builded. True it is that the prophet had respect that of auncient tyme God had there set some marche to shewe that in tyme to come he woulde haue there some ercellent priuledge, whiche could not then be Judged, as it hath happened since. But yet we must come to thy sonne and pointe, that the Prophete praiseth

The thyrde sermon.

praiseth not here the citie of Ierusalem for her richesse nor beauty, nor for any thing that was in it: but because that god had chosen it. Nowe yet þ auncient fathers loked alwaies to this end chiesly, which was þ heauenly lyfe, and were not as beastes fatted in þ stalle, neyther yet sought they onely for their beally or þ thing that was to be desired according to the world, but sought alwaies eternall life. But now a datus we ought much rather to loke vp towards heauen, seing that Jesus christ hath appeared vnto vs, to the intent to conduct and guyde vs the right waye to his spirituall kingdome, and is the patron whereby he frameth vs lyke vnto him. Nowe we knowe that he had not where to rest his hed: for he saith if þ birdes find where to light, the beastes haue their resting places, the sonne of man hath not a place to put his head i. Then we must nedes be straungers i this world, for our fathers were so, & wer called so, as Moses declareth speaking of Jacob. And the apostle also reciteth it in þ second

The thyrde sermon.

chapiter to þ Ebreves. But yet we must in these dayes seke to ridde vs from þ which might kepe vs in this perishing life. And why: because Jesus Christ is our life as saint Paull saith. We muste then be as it were dead men in the woorld, and aspire with all our diligence & study to the last day in the which our lord Jesus christ will make vs partakers of his glory: To be shorȝt, we muste understand & perceue what this meaneth that the kingdome of god is spiritu- al. For we may not seke a prosperite of the church, as though we shoulde here make our triumphe, & haue our rest in this world we muste (I saye) go further & knowe, that this point onely ought to suffise vs, that seing god hath set vs here beneath & know- weth þ we be hungry and thursty, & subiect to many miseries and pouer- ties, he maketh vs to remeber it and yet notwithstanding we are still the enheriters of the woorld, as Sainct Paull saith. Rom. 4 thus much then as concerning this pointe.

Nowe it is saide that the Cittie of god

The thyrde sermon.

god is in a saier situation and that it
is saier by reason of the countrey a-
bout it. Now then let vs take þ fruit
of thy doctrine . It behoueth vs to
note þ oure felicite is not in eatinge
or drinkeinge, nor in the pleasures of
the wold, but in þ that god is mer-
cifull vnto vs and þ we loke for the
Joye & possession of the inheritaunce
which is promised vs, and yet nowe
hydden frō vs. But in þ meane time
god yet giueth vs a little tast of hys
goodnes, so that we perceyue it, and
haue therof some tokenes althoughe
the wold mocke vs , and prophane
men put out their tonge at vs, & set
their fete vpon our shrotes , and be-
railed & skorned at by þ wicked, yet
we shall never be so destitute of the
grace of god, but we shall sele in ef-
fect that saint paul spake not with-
out cause that godlynes hath þ pro-
mises as well of this present life as
of the lyfe to come . For ells what
could we doe whan a pooze christi-
an shal be in the handes of tyrants,
þf he felt not that god dothe assayte
him, in what case shoulde he be:

C. iiiij. And

The thyrde sermon.

And whan we shalbe stroken downe
With any sicknes or any other affliction,
yet ys we knowe that god hath
not forgottē vs, that comforteth vs
greatly. Furthermore we see, that
many times a mōsell of bread that
he shall giue vnto his faithfull shall
doo them more good and reioyse the
much more than the vnfaythful shall
in all their riot & excesse. And why?
For there is better sauour in it than
in all the goodes of the woldē, and
specially when we perceyue that we
be the chyldren of god, and haue a
sure testimony that he so accepteth,
and hathe care ouer vs lyke a good
father.

Thus then we doe not onely take
hold vpon y goodnes of god to make
vs merry, as touchinge the eternall
life which is yet hidden from vs, al-
thoughe we hope for it: But also as
concerning all the benefites that we
receyue daily of him. In this he shew-
eth that he will make vs fele that
he hath not made vs his chyldren in
vaine. This then is the some of that
which we must beare in mind. Now
it

The thyrde sermon.

It is said that the hyl of Sion is the reioyng of al the earth. He confirmeth much better that we haue already expouned: For without this word a man might haue sayde that the prophete spake of one towne onely and that it concerneth vs nothing at al. But he saith that it is the soye of all the worlde, because that the doctrine of saluacio whiche god had set there as in charge vnto them for a time shuld be preached and published throughout all the worlde. And in dede we haue whereto reioyse plentifully seyng god hathe broken the wall whiche was the meane betwene the Jewes and vs whiche were heathen. For before that, we were excluded out of all the promises, but whan Jesus Christ appered, and said that he was not come onely for the chyldren that were descended of the line of Abraham, but for all people and nations, as it is sayde in the other psalme. God reigneth that other conteyns same of reioyce at it. Seinge then y thyg was done, in steade y there was but one handfull of people whiche wor-

C. v. Lippard

The thyrde sermon.

Shipped god vnder the lawe and the
prophetes: we are partakers of that
benefite, and of the same inestima-
ble felicite, whan it is saide that the
hill of Sion shalbe the Joye of all þ
earth. And this is that which is also
shewed vs by Csay the prophet, that
the lawe shoulde come from thence.
And in the psalme. 110. that god hath
stretched out his sceptre euен vnto
the furthest endes of the earth,
and to the contreyss farre of. To be
short god was called vpon & knowe-
þowoute all the wold. But yet
the roote and beginning came from
that temple, & the hope that we haue
of oure saluation. For the lawe and
prophetes haue had this testimonye
þ god woulde take vs vñ the Iewes
and make vs his children. Heynge
then it is so þ our saluation is proce-
ded fr̄s the lawe and þ prophetes. It
is rightly saide þ we haue our Joye
also fr̄ thence. In what case are we
vntil god make vs feele his power?
Let vs put the case that we be more
then emperours or kings, yet if god
be against vs, we shal haue a worme
that

The thyrde sermon.

that shal gnaue vs alswases, and we
shal euer be in continual tourment.
It is true þ the wicked shal sleape y-
nough like dronkards, but howe so-
ever it be, they shal never have rest
or quietnes, for they must vexe and
tourment them selues.

To be short we can never reioyse
vntill we know þ god hath receiued
vs into his fauour, & finde grace at
his hands, & be heard whan we shall
haue oure refuge vnto him & also be
neuer left bare wout his ayde & suc-
cour. When we haue once wel per-
swaded oure selues in this, we shall
haue where at to reioyse. For other-
wise all our Joye is accursed, & tur-
neth into mischiefe, and gnashyng
of teeth, if we shall begyn at suchē
an ende as this, that is to say, whan
we shall make no accompte of the
loue-of-god and fatherly affection vp-
on which all the faythful doe leane.
Howe it is well sayde also from the
north, because that the hill of Sion
loked and late towarde that region.

And

The thyrde sermon.

And namely whan this mortal enemy of god and of his people spewed oute these blasphemies, and sayd he would vitterly rase all. No (saith he) I will make there my seate in that hill of the north, as if he had sayde þ the temple, which þ Jewes thought had been consecrated vnto god shuld be rased by him , and whan this tyrant spake thus, it is to shewe, that he ment this towne whiche god had chosen, and namely this hill where his temple was builded, to the intent that it might be visible, and senee a farre of, and it was to keepe all the Jewes in an vnitie of faith. For we knowe howe wanering and unconstant they haue ben, yet we may not thinke that it was a speciall byce in them only, for we see howe eche one of vs is full of lightnesse and in constaunce, for every man wil forȝe unto himselfe newe opinions and fantasies: and thereto doe men apply the selues naturally. For this cause then god would that the temple shulde be buylt in a high place because it was as it were a banner that he set vp, by
the

The thyrd sermon.

the whiche he called all the Jewes,
saying: come and know me for your
father and saviour. Nowe as I haue
alreadye touched these sygures by
past, but the truth and substance re-
maineth still with vs. Let vs learne
then to procure as much as we mai,
þ the banner of god may appeare, &
that men may knowe that we holde
him for oure kinge, and desire to be
his subiectes. For it may not be that
our faith shold be hydden, as there
are many men which saye that they
belue in their hart. And in þ meane
time, they haue their mouth close,
and there appereth no vertue in th̄.
To be shorte, they are altogether as
they were dead. Nowe god will that
as we receyue his word w̄ our hart,
so we shold professe him w̄ our
mouth, declare that we are his, and
desyre that every one shold humble
himself vnder his maiestie, and that
there is none but he only that is ex-
alted on high, towardes whom all
eyes shold loke. This is that, that
we must remember. Now although
that this were the excellency of the
hill

God mast
be confes-
sed alto af-
well wþ
tongue as
hart.

The thyrd sermon;

hill of Sion to be on þ north side yet
neuertheles it was beaten with the
wind, as we knowe, þ those that be-
set towards þ same wind suffer ma-
ny hard & sharp blastes. And that is
to declare vnto vs þ the state & con-
dition of the church is euē such. And
although god wil that his grace flo-
rishe & shine in it, and be manyfest &
visible in it, yet neuertheles he cea-
seth not to crercise it in many trou-
bles and suffereth stormes & whirl-
windes to beate against it in suche
sort þ men shal well know that they
whiche rest & stay them selues vpon
him shalbe tossed to and fro.

Let vs (I saye) prepare oure selues
herevnto, for we must fele þ nolle a
dates in effect which was then in fi-
gure. And so thervpon the prophete
addeth. That god shalbe knownen in his pal-
laice for a siuegard. Here the prophet ex-
preſſeth it much better þ that whiche
he hath spoken hiterto of the Citie
of Jerusalē, was not because it was
more worthye then other or shoulde
trust in her fortresses, or that it had
any thinge of this woldē, or in the
be-

The thyrd sermon.

behalf of creatures. All that then is beaten downe in saying that god is knownen in his palace . Nowe thys word is to be noted, for in speaking thus, it is as if he said that the situa-
tiōs of which he speaketh here, were neither of bulwarkes fortresses , or
great castells for to resist þ enemies,
but in þ that God is knownen to be
oure defendour . Here then the p̄o-
phet beateth downe all þ euer men
thinke to haue for a meane to main-
taine and kepe them selfe. For they
must loke towards god. Nowe thys
sentence is very notable , for we see
holwe p̄owde mē be if they haue any
occasion, as they that haue stronge
townes thinking they may defye al
their enemies. And aboue all if they
haue great reuenues, and plentie of
munition. And we se þ kings thinke
to be invicible whā they haue their
townes fortifid to repulse al assaul-
tes: for are as in a nest aboue the clou-
des. For they thinke theselues to be
nonof þ nūber of mē. And i as much
as they promise vnto theselus an as-
surance because of their munition &
strenght, they thike there cā never ill

The thyrde sermon.

come vnto them, and so seke no fur-
ther. And althoough we be nothing,
and all þ we can haue, is but smoke
yet there be some fooles that thinke
that our fortresses, holdes, and ram-
pars, be meruelous things, and that
they shuld descend þ kepe vs harme-
les. Now it is certaine, specially ac-
cording to men, and after the opiniō
that a man will hold that god nedes
not to doe any more but blowe vpon
all that is in Geneva soȝ to make it
vanishe awaye. And if it seme to vs
that it is otherwize it is nothinge, þ
lesse than nothinge: and yet there be
some braggars whiche set vp theyȝ
hōnes, and thinke they coulde doe
merueilles if neede were. And it is
much to the purpose. It is but a fe-
ther which the wind bloweth to and fro . Let vs learne then that whiche
is here taught vs, that is to saye, al-
thoough we had walles a hundȝeth
times thicker thā we haue, and had
bullwarkes, rampars, garnisons,
and munitiō, yea and such furniture
and preparatiō that nothing lackt.
And so were the greatest kings and
Emper-

The thyrde sermon.

Emperours, and had on our side all
the chiese of the wold, yet must not
this shadowe of the bulwarkes and
thicknes of walles, darkē the great-
nes of god.

So than let vs well note that god
must be knownen in þ midst of all his
palaces . And then we shall knowe
wherewall to resist all the foze and
streghth of the woldo , whan god shal
be on our syde , and whan we shalbe
with him, & he shall take vs into his
keping. For it is his offyce to main-
taine and defend vs . And whan we
shalbe hidde vnder his winges, and
be at rest & quiet, then will he make
vs to fele howe great his protection
is. And namely seing we be nothing
& haue no defence, accordaninge to the
Iudgement of men: we haue þ moze
to gloriifie him, whiche by a blast of
his mouth can make al þ preparatiō
of the wicked to vanishe away lyke
smoke. But as I haue already said,
to loke towards our god, & that this
doctrine may be so engraued in oure
hartz þ it may never be defaced, god
must be knownen in the mydſt of hys

F.i. palaces

The thyrde sermon.

palaces that is to say, whan we shal
in dede protest to be his, & he acknow-
ledge vs so; such ons, and we again
haue occasion & matter to assure our
selues therof. But in þ meane time
let vs beware to make our selues be-
leue this or that, & saye, yea but we
haue such thinges and such so; vs,
we haue this and that meane so; to
help our selues by, wel let vs accept
and vse that which god giueth: But
in the meane tyme aboue al things,
let vs take heed that the same blind
not our eyes, so that we be hyndred
from beholdinge of what great ba-
lue the protection and kepyng that
god hath promyzed vs, is. See than
whye it is notablye sayde. That god is
knowen for a protection. Nowe the pro-
phete therevpon remembret a cer-
taine experiance, that God had gy-
uen of his ayde and succoure, as we
knowe howe the Cytte of Ierusa-
lem was delyuered after a meruel-
ous sorte from the hande of Henna-
cherib, who woulde haue thoughte
that such an armie, so stonge and
mighty

The thyrde sermon.

myghtye with so great a multitude
woulde hane gon awaie , or coulde
haue been overcome in a moment,
yea wythoute the hande of man:

For beholde the Angell of god made
a terryble dysconfiting of them and
slewe not onelye a hundred thou-
sand, but three or four hundrethe
thousande. Howe whan we see that
God bathe thus wroughte at one
tyme , knolwyng that he woulde
haue thys Hystorye to serue vs for
instrucciyon , and that it was as
it were a keye, to open vs the waye
vnto hym, whan we shalbe in anye
perplexitey or trouble , and so haue
accesse for to call vpon hym . Also
there was the lyke done , whan the
two greate kinges of Samaria and
Israell made warre agaynst the Ci-
tie of Jerusalem, and thought vt-
terlye to destroye it . For kynge A-
chaz was closed vp in the towne
as in a Sepulchre . Yet God
broughte all that to nothing, yea in
lesse then turninge of a hande , and

F.H. laughed

The thyrde sermon.

laughed at the solishe and rashe enterprise of these two greate kinges, which spit fier out of theyz throtes like dragons. No no (saithe he) they are two fier brandes, & men thinke that they would kindle a fier to consume all: but they are but two smo-king brandes which sone vanishe away. We knowe also howe god de-stuured kinge Asa whan he was set upon by the Ethiopians: & whan the people was so diminished, yit was thought the poore church shuld haue been eaten vp w one corne of salte (as they say). And yet god wrought wonderfully therein. The prophete then sheweth that the same thyng whiche he spake before shalbe vertified and proued (which God hath as it were sealed, bycause it hath been done before). Now it is true that this shall not be done alwayes, I meane not, in a visiblie maner. For god wil not send his angells from heauen to breake all the enterpryses of oure enemies after that sort, neither ought we to appoint him awaie how to do it. But thus we must conclude that

The thyrde sermon.

as god hath succored them that were forsaken of men, so will he yet doe hym like agayne , yf we tarry patiently vntill he declare & shewe his power. For if we hope and trust in him, and hast not our selues to much, he wyll surmount all that we can Imagnitude or conceiue of his goodnes & powre. This is than hym mynd of the prophet whā he saith, that the kings are assembled togither . And notably he speaketh thus for to shewe , that yf all the wrold should be our enemie, yet we ought not to feare if we consider and compare them wth god. For they that are hardy and bold in any meane daunger, if they see that men are bent against them w great furniture and preparation,they are so abashed & a frayd that nothing can be moze a frayd. They are so amased that they knowe not whiche waye to turne themselves. And why because they measure the myghte of god by their owne witnes and Judgement, whiche notwithstanding is infinite. To the intent then we may learne to confess y god is almyghtye , and haue

The thyrde sermon.

alwaises this rule to guyde vs whiche
the prophet sheweth vs , whiche is
whā god shalbe on our side that then
we may deſie not onyl thre or ſower
that ſhall riſe agaynſte vs: but alſo
when both great & ſmall ſhal make
warre againſt vs, and when we ſhal
here ſay from farre contrieſ , behold.

A comfor-
table per-
ſuasion.

ſuch kiŋgs are assembled togither,
they are agreed, they are fully deter-
myned, the enterpryſe is concluded.
Whan we ſhall here al theſe thiŋgs
let vs learne to ſaye . Pea but what
is all þ in reſpect of god : Haue they
armes longe inough to plucke hym
out of his ſeat : Haue they munition
and fortreſſes to ſtoppe hym, that he
ſuccor not his whan he will : No no.
To be ſhort , the propheete bath here
notablye expreſſed vnto vs that we
muſte eſteeme them as vaniſye and
ſmoke, whiche make a great bragge
and ſhowe, and woulde much amafe
vs , yf we truſted & ſtated oure ſelues
on thiſ world.

The kiŋges (ſaith he) are assembled
together and haue made their muſters. And
are

The thyrd sermon.

are come, as if the earth shuld shake
at their thretnings, well, yet they
are dzopt awye, for all their great
surge and rage whiche they thought
had been able to haue made warre
with heauen. It is saide that they shall
see him. That is to say, they haue sene
him, and that hath troubled them,
they were afrayd, and amased. Now
here the Prophete sheweth vs that
the vnfaithful are so furious against
the church of god, because they know
not with whom they haue to doe, &
that it is against god him selfe that
they make warre, as he hathe verye
well declared it in Esay the Pro-
phete whan he saith. Against the threa-
nings of Rabsades. Yea but knowest y
who buyldeid it, for he threatned(as
we haue sayde before) the towne of
Jerusalem, and god saide vnto him.
And thou knowest not who is the builder of
it. For he speaketh notablye by the
mouthe of God. Euen so is it of this
that is spoken here, that the kinges
whan they persecute the pooze chur-
che, they truste in theyz furnyture

F. iii. and

The thyrde sermon.

and preparation of warre , they are
pufft vp w pyde , and are as full of
venime as todes. And why? because
they knowe not y he wyl preserve
his people, & will hane them weake
and feeble as concerning the wozlde
to the intent that his grace maye be
the better knownen, & that their sal-
uation depende wholly vpon hym.

Thus hath The vnbeleuers wil not thinke vp
poore Ge- on that, but saye, tush we nedē not
neua bee a but blowe vpō it to ouerthrow al y,
ostē threat- we nedē not make any great p̄prepa-
ned bi such ration, it is a towne, we muste rase
as wormes it: and what will y cost vs to b̄yng
hath syne- it to passe: we nedē no moxe but one-
wcried. ly ten thousand men as a runninge
campe. Foz it is but a b̄reakfast in
a morninge. Thus then you see the
arrogance & pride of these that now
a dayes thinke to ouerthrow all ,as
it appeareth. And why? It is because
they haue not sene : but whan they
shall come to hande strokes(as they
say) & shall thinke all is their owne
and y there remaineth now nothing
but to make triumphes thercof, god
will open their eyes,that is to saie,
will

The thyrde sermon.

will make them knowe þ they haue
meddled w̄ one that is their maister
and more then their matche, & that
they must be faine to go home again
with shame ymoughe (as they saye)
knowinge þ they haue been to rashe
and folishe hardy, whā they first rose
so in their surie and pride. And specially
þ prophet saith. He dehuere her.
Shewinge partly the certaintie of þ
which he hath said as if he shuld say.
My frends. It is true that god wyl
often tymes suffer vs to mourne, &
our enemies shall come in so greate
rage that we shalbe betwene them
like poore shepe among wulfs. Bot
be patient a whyle and you shall see
(saith he) what I propone vnto you
nowe, as if it were pointed vnto you
with a singar, & you shal feele by ex-
perience, that god forgetteth not to
succour thē which put their trust in
him and þ in time conuenient. And
your enemies which at this daie set
vpon their crest & loke a lost, and shewe
their violence, shalbe confounded.
And why? because they shal begin to
see in stede of that they are nowe

F. v. blynd

The thyrde sermon.

blind. Wherupon the prophet exposteth better the thing that he said, to wete. That feare came vpon them and possessed them as the Payne of her that laboreth of child. Thys simylitude is famylier ynsough, and ought to be remembred of vs whan we shall haue a litle tas-
ted the prophesies and the Gospell. That is to say, that the feare of the wicked and contemnours of god, is as the sorowe and greefe of a womā sodainly taken, soz she shall be merc and at her ease. And lo by & by come the pangs and grypes of labour vp-
on her & then she gnasheth her teeth for paine. Euen so fareth it w them that abuse so their force and strenght that they make no conscience to ryse agaynst god, and to attempt this or that beyond al measure. They haue they belly puffed vp: but sodaynely god striketh them with horour and feare in suche sorte, that they can-
not tell what shall become of them. Powe to be shorte this is to declare vnto vs that God hathe incompre-
hensible meanes, to deliuer vs from death, whan it shall seeme that oure
enes

The thyrde sermon.

enemyes haue baynquyshed vs an
hundreth tymes, and desyre nothing
but to swallow vs vp , and that god
wyll worke in suche sorte that they
shall be stroken wyth sodaine feare.
And of thy s we haue neede to be ad-
monyshed and warned . For we
see howe the despysers of the gospell
and the persecutours of the churche
are lyke vnto wylde Bores , full of
poyson and furvous agaynst the
poore saythesfull , and lyke vnsatia-
ble goulfes whiche cannot be satis-
fyed wyth blonde. And in the meane
time what pryde is there ? He that
wyll saye vnto these apes or babins
Whyche gouerne nowe a dayes the
courtes of kynges , & make al thinges
passē thzōwe theyz handes , what
thinke you to do:against whō stñe
you:they wil replie & say. See these
vagabonds & beggarly fellowes,wil
they yet thzate vs? And th' we shal
be a hundreth times swallowed vp by
þ rage of these braue me of þ world.
There is a certayn securtþ or careles-
nes which engedreth such a fiersnes
& pride in al the persecutours of the
churc

Apes or ba
bins of the
court.

The thyrde sermon.

church in such wisse that they thinke
no euil can come neere them, as it is
said in the 9. psalme, and as Esay
the prophete also recitateth, yf there
fel a tempest, or storne, throughout
al the wrold, they thinke they could
neuer be touched therwith. But let
vs remember, that whiche is sayde.
That they shalbe taken sodainly as a woman
is taken with grypes & pankes of child birth.
See then howe this admonition is
very profitable so; vs, to the intent
y we shuld not be to muche abashed
nor discouraged with the stout bold-
nes & pride of our aduersaries, whā
they rise so against vs. And euen as
we haue neede to be aduertised and
warned of that: so also on the other
side so; our part, let vs not thinke to
be sodainly taken, as our lord Iesus
Christ also applyeth this similitude
to that vse, whan he saith that they
whiche be a sleepe shalbe wakened:
but it is to late. And will we be ex-
empt from the Judgement of God?
let vs then walke in feare and care,
and prepare our selues every day to
receyue y chastisements & corrections
that

The thyrd sermon.

that god shall send vs, and specially
the doctrines & admonitions, to the
ende that we maye be pacient, & not
to be like the woman that is sodainly
taken w^t paine & greefe, whan we
shall haue consydered longe before
what may happen unto vs . But yf
we wyl harden our hartes, & mocke
god, and despise his threatninges &
correctiōns , it is most certaine that
we can never escape that whiche is
here said , and that y^t prophete name
ly applyeth to them that persecute
h^t churche, and by that meanes take
vpon them to make warre against h^t
livi^g god. Wherfore let vs now fal
downe before y^t maiestie of our good
god, in acknowledging of our offen-
ces desiring him that he wol vouche
safe to giue vs a good and sure foun-
dation, that never maye be shaken or
turne vs away from the promises to
his church, but knowing that he wil
dwell in the myddest of vs, we maye
earnestly seeke hym, not doubtyng
but that he will be at hand wyth all
them which cal vpon him, in truthe
and verite, and that he would purge
and

The thyrd sermon.

and deliuer vs from al p̄esumption,
all sond hardines, and from al these
vaine confidences and hope wherw̄
men abuse and deceiue themselues.
And þ he would not suffer vs to rest
or stay in any thing but in him, ney-
ther to be pluckt away in anye sort,
but to cbtinue & confirme vs more &
more in this knowledge and vnder-
standing that he hath giuen vs, and
in the certaintie of his wil, to thende
that at all times & in all the daies of
our life, we may know that all oure
welth & helth dependeth on him, and
on his mere goodnes, and free
gift, and that we may haue
all our refuge and re-
course thither, that
so he may be glorified
for euer & euer.
So be it.

F I R S T

PRINTED
at London by Rou
land Hall , dwel-
linge in Gutter
Lane , at the
sygne of the
half Egle and
the Keye.